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L. N. 89

THE NUR AFSHAN

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No. 40

EDITORIAL NOTES.

The following statistics taken from the *Pioneer* tell a sad tale of mortality due to the ravages of serpents and wild beasts :

"The following resolution by Government of India" is published :—The mortality amongst human beings caused by wild animals in 1901 was greater than in any previous year, except one, since 1875. In 1902 the total mortality (2,836) from the same cause was considerably below that in 1901 (3,651). The number of deaths caused by hyenas, was, however, 64, as compared with 26, and by other animals 713 as compared with 479 in previous year. The death from snake bite numbered 23,166 in 1902, compared with 22,810 in 1901. Of the total number of deaths (1,046) caused by tigers more than half (544) occurred in Bengal the largest number (65) being of the district of Singbhum. In Hazaribagh the number of deaths from this cause rose from 31 in 1901 to 63 in 1902. The increase was due to the depredations of a man-eating tiger, for the destruction of which a special reward of Rs. 250 was offered without result. In Palaman, of 43 persons killed most were the victims of another man-eater, for the destruction of which a special reward was also sanctioned. In the Central Provinces the number of deaths caused by tigers fell from 357 in 1901 to 185 in 1902. In Assam, too, the mortality declined from 88 to 63, and in Burma from 72 to 49. The number of deaths in Madras and Bombay Presidencies rose from 83 and 28 respectively to 99 and 46. In the United Provinces mortality was the same as in 1901, viz., 39. The number of deaths caused by wolves fell from 403 to 877. There was a satisfactory decrease in the United Provinces, which usually show the greatest number, from 285 to 204. The campaign undertaken against wolves in the Rohilkhand and Allahabad Divisions met with a considerable measure of success, and these animals have been almost exterminated from Cawnpore District, where they used to abound. In Rohilkhand Division, though the loss of life is still heavy, the large number of wolves destroyed has had a distinct effect in reducing the mortality. Bengal as usual accounts for

the largest number of deaths from snake-bite, the mortality in that province amounting to 11,130, out of a total of 23,166 for the whole of British India. The number of deaths reported from Patna Division alone was 3,258, and from the Presidency Division 1,617. In the United Provinces 5,110 deaths from the same cause were reported, and 1,902, 1,160, 1,123, and 1,304 deaths respectively, were reported in Madras, Bombay, Burma, and Central Provinces.

The number of cattle killed by wild animals rose from 78,866 in 1901 to 80,796 in 1902, while the number killed by snakes fell from 9,123 to 9,019. In Bengal alone 24,777 cattle were destroyed by wild animals, while the figures for Madras, the Central Provinces, and Assam were 11,005, 14,135 and 15,872 respectively. The total number destroyed by tigers amounted to 30,555; by leopards, 38,211; by wolves, 4,719; and by hyenas, 2,387. The number of wild animals for whose destruction rewards were paid during the year was 14,983, as compared with 14,301, in 1901. The numbers of tigers, leopards, bears, wolves, and hyenas destroyed were 1,331, 4,413, 1,858, 2,373, and 706 respectively. The amount of rewards paid for the destruction of animals rose from Rs. 96,952 to Rs. 1,00,987. The total number of snakes killed was 72,595, as compared with 70,289 and the rewards paid for their destruction amounted to, Rs. 3,529, as compared with Rs. 2,978."

The fall and winter session of the Christian Boys Boarding school will open on the 30th of September. Arrangements are being made to open a Department for the study Stenography, Typewriting and Bookkeeping. Persons desiring to be admitted to this department should apply at once to the Principal of the C. B. B. School, Ludhiana, when a prospectus showing the conditions of Entrance, Hostel accommodation, Courses of study and Fees required, will be supplied.

The way in which man in search of one thing often find another is well illustrated by the following item cut from an exchange :—

"M. Le Chatelier, a French chemist, while performing some scientific experiments, has discovered a means to turn carbonate of lime into marble. He, however, states that his method of conversion can at present have no practical

commercial importance, as the cost of the necessary plant would be too great an expense. The lime is first powdered and then placed in a steel cylinder at an enormous pressure; after this it is heated by means of a platinum spiral carrying an electric current. The powder in the neighborhood of the wire, becomes immediately crystalline and translucent, and when allowed to cool it is found to be a perfect example of clear marble."

So it is in the experience of many men. Stanley, the great African explorer tells us that it was while he was searching for the long lost Livingstone that he found the way of salvation through the Saviour for whom Livingstone had devoted his life. And how wonderfully did God use this new disciple. Immediately he sets himself to convert Matesa, the King of Uganda, sending a call to England and America for Missionaries to instruct the King and his people. His work has borne fruit in the conversion of the King and thousands of his people.

Question and Answer.

IS CHRISTIANITY THE ONLY TRUE RELIGION?

(From Inquirer.)

Although the present crude revival of Hinduism which we see around us in every part of India has received the adhesion of a large number of educated men of many castes and classes, yet it can be but a passing phase of religion. Deeper study and more serious thought will inevitably bring its readers to see that the modern man cannot believe in a system which justifies polytheism, caste, and idolatry, and which has no great leading principle from which a living and powerful morality can spring. The case of the Brahmo Somaj, however is quite different. Here we have to deal with something noble, with something substantial, with something that touches the very foundation of things. For Brahmoism—at least the Brahmoism of the Sadharan-Somaj and of the New Dispensation—is a genuinely spiritual faith. Here we have to deal with a religion which has risen to that lofty altitude, where it is possible to say that man as man stands in the presence of God, not in virtue of race or blood, but in his simple human dignity. Here we have to deal with a faith which perceives that religion is not a matter of forms and ceremonies but of righteousness, a religion which has a serious conception of God as the All-holy as well as the All-powerful. This by itself is enough to rouse the interest of a Christian, and to make him ask "Is not this from God?" Christians look upon Mohammedanism, Unitarianism and Brahmoism with very different eyes from those with which they regard pantheistic or polytheistic faiths. There is an infinite distance between the two classes. Brahmoism is so near in many respects to the religion of Israel, (that bud from which the flower of Christianity burst) that we are keenly conscious of its close relationship to our own faith; and we praise God, not only for the many glorious men it has produced, but for the bold witness it bears for spiritual religion.

Again, although the distance between Brahmoism and Christianity is considerable, the main principles of the Somaj appeal with such extraordinary force to a certain class of minds, that it must be difficult for an outsider to decide which of the two is the deeper faith. The breadth and toleration of Brahmoism in acknowledging the presence of prophets in so many religions, and the magnificent

sweep of the thought which it emphasises, that God's revelation is not a specialized and definite utterance given in one race and at one time, but an illumination pressing in on mankind in all times and all places,—these ideas lay hold of an intellectual man with an iron grip. While Christianity acknowledges that God has spoken in many religions, and recognizes that Christ is the light that lighteth every man that cometh into the world, yet the fact that we lay so much stress first on the revelation to Israel, and then on the word and the work of Christ, gives the Christian system a seeming narrowness which to many intellectual men is repellant. On the other hand the simple-hearted, the reverent, the mystical find food and rest in Christianity, while they find Unitarianism or Brahmoism but a howling wilderness. The severe simplicity of Brahmo theology appeals to one man as a final proof that it is the truth of God; while another, who perhaps sees deeper into nature and the history of men, regards Unitarian simplicity as its condemnation and finds in the Trinity, the Atonement and the Incarnation the very footprints of God.

How are we to decide between these two systems? Is it possible to find any criterion that shall help the thinking man to come to a conclusion? Christians appeal to the life of Christ, and say that His self-consciousness decides the whole matter; while the Brahmo and the Unitarian reply that the whole question of what Christ was and what he taught, is still a subject for serious criticism, and must not be taken as yet settled. Is there any other way of coming to a conclusion? We believe there is. For there lie behind us nearly nineteen centuries of Christian history, and there are few questions with regard to theology that cannot be answered by referring to Christian history, and asking what the action of these principles has been in the past. Unitarianism is by no means a new thing; a Unitarian interpretation of the person of Christ appeared in the world long long before the nineteenth century. Intellectual men were attracted by the simplicity of Unitarianism long before Rammohun Rai and Keshub Chunder Sen. Now the striking thing is this, that while a Unitarian, or a semi-Unitarian, theology has year after year and over again adopted both within and without the Christian Church, and has shown considerable vigour for a time, the various Unitarian communities which have sprung up under the influence of these principles have invariably tended to extinction, while the orthodox Christian church has always shown great vitality, and extraordinary powers of growth and expansion.

Arianism was opposed by the Emperors and by the bulk of the Bishops of the Church; but it was not that opposition that killed it; it died of its own inner feebleness. How was it that Socinianism produced so little as compared with the work of the orthodox reformers, at the time of Reformation? Unitarianism was very strong in England in the eighteenth century; how is it that it has become so weak? How is it that the Unitarian church in England to-day can do so little in the way of foreign missions? Seldom has there been a more promising community than the Unitarians of New England in the first half of the nineteenth century; nearly all the great literary men of the time sprang from that community. Where are its results to-day? How is it that Unitarianism is so weak in the United States as compared with the orthodox churches?

Does not this long series of historical instances prove that the Unitarian faith, while it has great attractions for intellectual men, has very little of that extraordinary vitality and power of growth which is such a marked characteristic of Christianity? And is it not most striking to find that the history of the Brahmo-Somaj in India is precisely the same? What an extraordinary advantage the Somaj has over the Christian church in this, that it appeals to the

people as a native growth, while we missionaries are foreigners and bring a foreign faith. Yet during the last ten years Christians have increased at the rate of 30 per cent all over the continent of India, while Brahmoism shows not one particle of progress. Has not history already written the epitaph of Brahmoism?

Current Thought and Incident.

THREE GREAT TRUSTS.

Concluded.

THE SPECIAL FUNCTIONS OF MANHOOD.

And now gentlemen, I am come to a point in my address when I have to touch on a very sacred subject. The great creator of all things has chosen that we should come into the world in a certain way, and I believe that way to be perfectly wise, and pure, and good, like all the rest of His works. One law runs through everything that has life, plants, all classes of living creatures, and men, and that law is reproduction by means of the union of the father and mother elements of the species. Take a flower and you will find when it is full grown, that there is a quantity of yellow or other tinted dust on the stamens of the plant. That is the "father" element of the plant. In another part of the flower, (for generally each flower is like a home, and contains both father and mother and growing children) will be found the mother elements, the seed germs, and it is by the union of the pollen with the seed germs, that the complete seed, the infant plant so to speak, begins to be formed. This pollen is very beautiful when viewed under a microscope and has numerous and exceedingly artistic forms in the different plants.

In the plants, and often in the lower forms of insect life, this "father" element is all thrown off, and the plant or insect dies. But in the higher forms of life, the conservation of this energy is of the greatest importance to the highest welfare of the individual. This has been well known for many years to the trainers of prize animals for shows in Europe, and so much is this the case with men, that from ancient Greek times downwards, the greatest precautions have been taken in regard to this matter in the training of athletes, runners, rowers and wrestlers, whose development of muscle and staying power so largely depends on a right life in this matter. But more important than the physical aspect of the case, is the relation of this vital element to the mental powers. In extreme cases of loss brought about by the individual's own action, a most painful form of melancholy idiocy results. * * *

Expert Evidence.

In conclusion of this section of my address let me bring before you the practically universal opinion of European and American medical men. For many years large numbers of the greatest doctors of Western lands have taught these views, and amongst them Sir James Paget, Sergeant Surgeon to Her late Majesty Queen Victoria; Sir Andrew Clarke, the medical attendant of the late Mr. Gladstone, who prepared an address on these lines for the undergraduates of the University of Oxford, just before he died; and Professor Humphrey of Cambridge University. And in September 1902, an International Congress was held at Brussels to consider such questions as these. The Congress was attended by delegates from the Governments and War Offices and great medical societies of England, France, Germany, Italy, Russia, Austria, Hungary and Spain; Sweden, Norway and Denmark; Greece, Servia, Bulgaria, and Roumania; Belgium, Holland, and

Switzerland. Asia was represented by delegates from the War Office and Admiralty and Medical Societies of Japan, an *attache* from the court of the Shah of Persia, and two Chinese officials. The two American Continents were represented by delegates from the United States, Brazil, Mexico and Chili. The Continent of Africa was represented by delegates from the Congo Free State. What did this world-wide gathering of the earth's greatest experts say on this question? They passed unanimously the following resolution:

"It is necessary above everything to teach young men, that not only are chastity and continence not injurious, but also that these virtues are most desirable from the medical point of view."

Second Section.

Now I come to the Second Section of my address, the care of your future wife, already chosen for you by your parents in many cases. Certainly she is a great gift of God to you, and worthy of your utmost care. I am a believer in the principles of your old Vedas, by which men and women came together as husband and wife when they were men and women, and not before. At the same time I recognize that there have been some of God's own noblemen in the midst of the modern system of child marriage which so widely prevails. The father of Pandita Ramabai, for instance, who treated his child-wife as a beloved daughter during the first years of their married life, and gave her the finest education he knew how. The consequence has been that the daughter of this couple is revered over three continents for her learning and her philanthropy. I know your difficulties, and that you cannot do much in these matters, but for God's sake, and for your own sake, and for the sake of your great country

Do what you can, and keep on doing it!

One of the most remarkable experiments in dynamics, is where a heavy bar of iron is suspended by a cord to the ceiling of the lecture room. The demonstrator takes a little pith ball also suspended by a thread, and steadily, regularly second by second, he strikes the end of the great bar with the tiny ball, and after a time, lo and behold!, the ponderous bar begins at first gently, and then with long and ponderous movements, to swing as well, urged thereto at last by the constant little impacts of the tiny ball. India's social regeneration is just like that great iron bar, and each little thing we can do towards it is like that little pith ball. Let our constant motto be, "Do what we can, and keep on doing it!"

This brings me to the third section of my address.

Your Future Children.

On these depend, even more than on yourselves, the future of India. Give both boys and girls all the chance you can. A nation cannot be raised, by only raising half of it. India will be saved by its men and women working side by side. This has been one of the great secrets of the pre-eminence of the Anglo-Saxon race. You were all at the great display of Coronation fireworks on the *Maidan* the other night, I have no doubt. One of the most interesting sights that I have seen in India was the three or four hundred thousand of your people gathered there. To me the most interesting pieces in the fireworks were the great fire portraits. I dare say you noticed how side by side were shown the King Emperor and the Queen Empress; the brother of the King Emperor, the duke of Connaught, and the Duchess of Connaught; Viceroy, Lord Curzon, and the Vicereine, Lady Curzon. Now this is typical of the life of all great and prosperous and powerful nations. You know in your own great past how Rama and Sita used

to sit side by side, just like our Emperor and Empress. As I said before it is one grand secret of our success.

Some of you will remember the name of the celebrated Secretary of State for India, the Rt. Hon. Henry Fawcett, M. P. When he was a young man he was accidentally blinded by a shot from a gun when out hunting, and determined within an hour of his accident that it should make no difference to the success of his career. He married a wife, as clever as himself, got into Parliament, and finally held the two great Parliamentary positions of Postmaster-General of the vastest postal system in the world, and Secretary of State for India, a position politically more important even than that of Viceroy. Throughout his public career his clever wife was his private secretary. Their daughter afterwards passed highest of her year in Mathematics, surpassing all the young men of England in her marks on that subject, and now holds an important Government position. Thousands of Englishmen and Americans in like manner in and out of politics have wives who are in every way their intellectual equals, and fellow helpers in all their work. I have had a good deal to do with journalism in my life and I am glad to say that my wife is able to take an edition of a paper and edit it from beginning to end quite as well as I can, and whilst I am in India for a few months' visit, is doing my work at home in England quite as well as I could do it myself.

I verily believe that if you students, you future leaders of the people, do your duty, Sita will once more sit by the side of Rama in the persons, if not of your daughters, then at least of your grand-daughters. The golden age is coming when God's will is going to be done on earth as it is done in heaven. This may be much sooner than we expect. Let us each do our little utmost towards hastening that day.

In Conclusion.

You will notice that I have dwelt at length on the first great trust that God has given you—your own body, and have touched more lightly on other two, and for this reason. The first has to do with the present, and the other two with the future, and you will only make a good husband and a good father and a good citizen bye-and-bye, in so far as you make a good man now. For your own sake, and for the sake of your fellows, and for the sake of this great country, throw yourselves into the fight for right and truth and justice and temperance and purity. Be kind and courteous in all you do. I am more and more impressed with the need of this in social work. Above all be masters of yourselves. Only so will you be fit to be the masters of others bye-and-bye. May God bless you every one, and make you a great blessing to every one you meet, now and in all the years to come!

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.—Socrates.

Anything which makes religion its second object, make religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place, offers him no place.—Ruskin.

TO STOP MALARIA.

Health Commissioner Ernst J Lederle of New York in speaking before the Civic Club in that city recently on the work of the proposed anti-malarial campaign, said:

"It having been demonstrated by positive proof of scientific inquiry that the dread disease malaria so common in parts of our great city, was propagated by a certain species of mosquito, and that mosquitos were bred and raised in stagnant water, great efforts were made to determine the location of such breeding spots, especially in the unsettled districts of our city, and to correct conditions as far as possible. The practical extermination of the mosquito is possible by three methods, the use of oil and the ordering of drainage and the filling in of low ground. The use of oil has been tried by us and others on a large scale, but most of us have concluded that its effect is too temporary to warrant its continuance. The theory of its application is based on the fact that the larvæ of the mosquito, living in the water, are obliged at short intervals to rise to the surface to obtain air. A very slight film of oil on the surface of the water will clog the breathing apparatus of the larvæ, causing death. The oil is difficult to apply to large surfaces, is rather expensive and requires frequent renewal. The most effective remedy is drainage and filling in, and we are working on these lines. Maps are in course of preparation showing the location of every mosquito breeding spot in each borough, and when completed the owners of the property will be called on to abate this just as any other nuisance. What a boon it would be from both sanitary and economic standpoints if the mosquito could be driven from Staten Island, the Bronx, Long Island and other near by places. In several localities the citizens have established active anti-mosquito brigades, and with these we have co-operated, with good results. We have issued both popular and scientific literature on this subject, and have sent copies of the latter to every physician (over 7,000 in number) in the city, asking for co-operation in the stamping out of malaria."

American Exchanges.

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"O lonely bay of Trinity,
O dreary shores, give ear;
Lean down unto the white-lipped sea
The voice of God to hear.

From world to world his couriers fly,
Thought-winged and shod with fire;
The angel of his stormy sky
Rides down the sunken wire.

What saith the herald of the Lord?
"The world's long strife is done!
Close wedded by that mystic cord,
Its continents are one.

"And one in heart, as one in blood
Shall all her people's be;
The hands of human brotherhood
Are clasped beneath the sea.

"Through Orient seas, o'er Afric's plains,
And Asian mountains borne,
The vigor of the northern brain
Shall nerve the world outworn.

"From clime to clime, from shore to shore
Shall thrill the magic thread:
The new Prometheus steal once more
The fire that wakes the dead."

Throb on, strong pulse of thunder! beat
From answering beach to beach!
Fuse nations in thy kindly heat,
And melt the chains of each!

Wild terror of the sky above,
Glide tamed and dumb below!
Bear gently, Ocean's carrier done,
Thy errands to and fro.

Weave on, swift shuttle of the Lord,
Beneath the deep so far,
The bridal robe of earth's accord,
The funeral shroud of war!

For, lo! the fall of Ocean's wall
Space mocked and time out run;
And round the world the thought of all
Is as the thought of one!

The poles unite, the zones agree
The tongues of striving cease;
As on the Sea of Galilee
The Christ is whispering, Peace!

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SIGNS OF SPIRITUAL DECLINE.

When you are averse to religious conversation or company or heavenly-minded Christians. When from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing duty. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving towards the faults of others. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Lord's Day than the savor and sanctity of the Lord's Day follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbors. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—Exchange

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

NOTICE.

In case a native Christian by the name of Aquilla Biswas should apply for work in any mission it would be well before granting him employment to enquire concerning his former career from the Superintendent of the S. P. G. Nission, Rewari, Punjab.

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4 ANNAS PER 1000.**FORIEGN TELEGRAMS.****RESIGNATION IN THE CABINET.**

London, Sept. 17.

Rumours to-day hint at important impending resignations in the Cabinet. An accredited report states that Mr. Chamberlain has resigned. According to another report Mr. Ritchie has resigned, and probably Lord George Hamilton.

Mr. Chamberlain, Mr. Ritchie and Lord George Hamilton have resigned.

The King is at Balmoral; and it is, therefore, unlikely that there will be any Official notification of the resignations in the Cabinet for some days.

BRITISH ACTION.

London, Sept. 17.

The *Daily Chronicle* understands that the Government has decided to make representations at Constantinople with a view to ending the massacres in Macedonia. The representations will be supported by the despatch of a British squadron.

THE POWERS AND BULGARIA.

In accordance with the Austro-Russian proposal mentioned in the telegram of the 8th instant, Germany, in a Note to Bulgaria, declares that the latter cannot expect help from any quarter in the event of war with Turkey, and assures Bulgaria that the Austro-Russian reforms will be enforced.

Austria has notified Bulgaria that if she is powerless to prevent the passage of bands across the frontier, Austria and Russia will charge Turkey to exercise her rights in defending her territory and maintaining internal order.

London, Sept. 18.

The King has accepted the resignations of Mr. Chamberlain, Mr. Ritchie and Lord George Hamilton.

THE VACANCIES.

The *Daily Telegraph* says that the general impression in official circles is that Mr. Austen Chamberlain will succeed Mr. Ritchie as Chancellor of the Exchequer, and Mr. Brodrick succeed Lord George Hamilton as Secretary of State for India, while Lord Milner is mentioned as a possible successor to Mr. Chamberlain. Several papers mention Lord Selborne in connection with the Colonial Secretaryship.

THE INDIA SECRETARYSHIP.

The report that Mr. Brodrick takes over the Secretaryship for India is well accredited.

The resignations of Mr. Chamberlain, Mr. Ritchie and Lord Hamilton explain themselves by the fact that Mr. Balfour's policy goes too far for Free Traders and not far enough for Mr. Chamberlain.

REPORTS OF TURKISH BARBARITIES.

London, Sept. 18.

There is warlike excitement at Sofia owing to freshly heated reports of frightful and indiscriminate massacres in the town of Kastoria, which is now burning.

MACEDONIAN REFORMS.

Austria and Russia have sent circulars to the Powers expressing their determination to persist in their reform scheme despite events in Macedonia.

It is understood that negotiations are proceeding between Britain, France and Italy with a view to formulating proposals for reform in Macedonia.

RUMOURED APPOINTMENTS.

London, Sept. 19.

The papers publish a rumour that the Government is considering of offering the post of Foreign Minister to Lord Curzon.

The report about Lord Milner succeeding Mr. Chamberlain gains considerable credence.

The consensus of opinion is that Mr. Austen Chamberlain will succeed Mr. Ritchie.

The *Standard* understands that the resignations of Lord Balfour of Burleigh, Secretary for Scotland, and Mr. Elliot, Financial Secretary to the Treasury, are impending.

AUSTRO-GERMAN CONFERENCE.

London, Sept. 19.

Count von Buelow had a conference with Count Goluchowski at Vienna yesterday, lasting one hour and a half.

EFFECT OF INTERNATIONAL PRESSURE.

A more hopeful feeling is being manifested at Sofia. Urgent representations of the Powers at Constantinople and Sofia are exercising considerable influence.

M. Delcasse announced at a Cabinet meeting that Russia and Austria would not intervene in Macedonia except for the purpose of expediting the execution of their reforms, and other Powers would support them.

THE SULTAN ON TURKISH EXCESSES.

In the course of an audience with the Russian Ambassador, the Sultan expressed his regret at the excesses committed by his troops, and assured him that the guilty parties have been punished.

A battalion stationed at Mitrovitz has been removed for killing seven Christian gendarmes and besieging others in the Russian Consulate.

London, Sept. 21.

The papers agree that the list of resignations is now complete.

Mr. Akers-Douglas has gone to Balmoral. His and Mr. Brodrick's visit are interpreted as indicating their removal to other posts.

A CRY FOR EFFICIENCY.

The Conservative papers continue to press Mr. Balfour to disregard personal and party claims to appointments, and consider only efficiency.

REPORTED NEW APPOINTMENTS.

The *St. James's Gazette* is in a position to announce that the King has approved of the appointment of Mr. Austen Chamberlain as Chancellor of the Exchequer, and it is believed that His Majesty has likewise confirmed the appointments of Lord Selborne as Secretary for the Colonies and Mr. Arnold-Forster as Secretary for War, Mr. Brodrick as Secretary for India, and Lord Stanley as Postmaster-General.

BULGARIAN MUSTERING.

Bulgaria has completed arrangements to concentrate two hundred thousand men on the frontier within a week. Two battalions fully equipped left Philippopolis yesterday for Hermanli near the frontier, amid the cheers of the populace.

SERVIAN REPLY TO TURKEY.

The Porte has directed the attention of Serbia to the formation there of insurgent bands for Macedonia. Serbia has replied that she has hitherto done her utmost to stop the same, but unless the persecution of Christians and excesses of Turkish troops cease, and serious reforms are introduced, she would be unable to restrain the popular indignation in Serbia.

SERVIA WITH BULGARIA.

The Belgrade papers are cordially discussing the probability of a defensive alliance with Bulgaria against Turkey.

RUMOURS ABOUT LORD MILNER.

London, Sept. 22.

The report that Lord Milner has been offered a seat in the Cabinet is still largely credited. A special messenger left for London on Sunday with a message for Lord Milner from the King.

MORE CHANGES RUMOURED.

Mr. Balfour is still at Balmoral, and the feeling prevails that the prolonged negotiation indicates that the Cabinet changes will be more far-reaching than was at first anticipated.

RUMOUR ABOUT LORD KITCHENER.

Calcutta, Sept. 23.

London, Sept. 22.—It is reported at Edinburgh that Sir Archibald Hunter has been transferred to the command of the Army in India, Lord Kitchener returning to England.—*Englishman Special*.

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